



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Frowned [he] and [he] diverted ¹ .	عَبَسَ وَتَوَلَّى
2. That came (to) him the a'ama (blind-man).	أَنْ جَاءَهُ الْأَعْمَى
3. And what youndreyka (profoundly causes you ^s to know) la'alla (craving currently unavailable deed that/perhaps) he yazzakka ² (he: iteratively purifies/exculpates/befits himself).	وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى
4. Oryadhbakkaro ([he] repetitively-reminisce), so benefits him the reminiscence/remembrance ^{w3} .	أَوْ يَذْكُرُ فِتْنَعَهُ الذِّكْرَى
5. As-to whom ^p istaghna ⁴ ([he] affirmed his richness).	أَمَّا مَنْ اسْتَغْنَى
6. So you ^s (are) for him tassadda ⁵ (tend).	فَأَنْتَ لَهُ تَصَدَّى
7. And not on you ^s that not yazzakka ⁶ (he: iteratively purifies/exculpates/befits/suits him self).	وَمَا عَلَيْكَ أَلَّا يَزَكَّى
8. And as-to whom ^p [he] came (to) you ^s treading ⁷ .	وَأَمَّا مَنْ جَاءَكَ يَسْعَى
9. While he yakhsba (reverently-fears).	وَهُوَ يَخْشَى
10. So you ^s (are) a'n (regarding) him talabha ([you ^s] entertainingly-distract).	فَأَنْتَ عَنْهُ تَلَهَّى
11. Not-at-all; ⁸ verily it ^w (is) a reminder ^{w9} .	كَلَّا إِنَّهَا تَذْكِرَةٌ
12. So whoever [he] willed, [he] remembered Him/it ^x .	فَمَنْ شَاءَ ذَكَرْهُ
13. In writs mukarrama'ten ^w (highly hospitable and honored) ^w .	فِي صُحُفٍ مُّكْرَمَةٍ
14. Marfo'a'ten ^w (loftily placed) ^w muttabhara'ten ^w (had been purged) ^w .	مَرْفُوعَةٍ مُّطَهَّرَةٍ
15. By hands ^w (of) safara'ten ¹⁰ (scribers, messengers, journeyers).	بِأَيْدِي سَفَرَةٍ
16. Ke'ra'men (bounty-givers and honor bestowers) barara'ten ¹¹ (works beyond duty, being all around beautiful).	كِرَامٍ بَرَرَةٍ

¹ In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS).

² The word "يزكي" means, and Allah is knower, [he] exculpates, befits/suits himself. See التفاسير واللسان.

³ The word "ذكرى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁴ The word "استغنى" = "أكد مغانته وأظهرها" meaning he affirmed/showed his richness. See اللبيب مغنى.

⁵ The word "تصدى" = "tassadda," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him some thing." I could not find a "proper" word in English to correspond to "تصدى" *per se*, so I chose "attend." Because in my judgment the Prophet (SAWS) was going out of his way, as he normally does, to convince other to save them by inviting to Islam.

⁶ See footnote 6376 above regarding "يزكي".

⁷ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See البصائر واللسان.

⁸ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁹ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

¹⁰ The word "safarah" = "سفرة" has at least three distinct meanings: (1) (angel) scribes, (2) messengers, (3) journeyers. Example of the last the Hadeeth when he (SAWS) said to Makka people: "يا أهل البلد صلوا أربعا فأتا سفر".

17. (Had been) killed ¹² the mankind what ¹³ an ingrate he (is).	قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ﴿١٧﴾
18. Of what thing [He] created him.	مِنْ أَى شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. Of a <i>nulfa'ten</i> (sperm-drop) ^w ¹⁴ [He] created him then [He] fated him.	مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Afterwards the path <i>yassarabo</i> ([He]made it easy for him).	ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. Afterwards [He] deadened him; then [He] entombed him.	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Afterwards, if [He] willed [He] resurrected him.	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
23. Not-at-all, ¹⁵ <i>lamma</i> (not yet) ¹⁶ finished [he] what [He] commanded him.	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. So let look the mankind to his <i>tta'aame</i> ^x (<i>wheat/-edible/food-grains</i>) ^x .	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. We surely <i>ssabbabna</i> (We descended/poured) the water <i>ssaban</i> ¹⁷ (sure descending/pouring).	أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Afterwards We split the Earth ^w <i>shaqqan</i> ¹⁸ (sure a splitting).	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. Then We sprouted in it ^w grains ^w .	فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
28. And grapes ¹⁹ and <i>qadhban</i> ²⁰ (clove/alfalfa/freshly-lopped-sprout).	وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And olives and date-palms ^w .	وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And <i>bada'eqa</i> (walled-parks) ^w ²¹ <i>ghulban</i> (thicks).	وَحَدَاقٍ غُلْبًا ﴿٣٠﴾
31. And a fruit ^w ²² and an herbage.	وَفَنَكْهَةٍ وَأَبًّا ﴿٣١﴾
32. A <i>mata'an</i> ²³ (resource for a transitory worldly delight) for you ^b and your ⁿ <i>an'aam</i> ^w (camels/cows/sheep/and goats) ^w .	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾
33. So if came ^w The <i>Sakbkhato</i> ^w (ear splitting bang) ^w .	فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾
34. Day flees the <i>mar'o</i> ²⁴ (mature/perfect manliness possessor) from his brother.	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

¹¹ The word “بررة” is stronger than “أبرار.” As “بررة” is plural for “بر” and “أبرار” plural for “بار.” And clearly “بر” is much more *extensive*. That is why the *angels* are *particularized* for “بررة.” See الراغب.

¹² The word “قتل” constructed in the *passive*, means: *be cursed he*.

¹³ The particle “ما” in “ما أكفره” is “ما التعجبية” = “what/how.” See إعراب القرآن، لمحمود صافي.

¹⁴ The word “نطفة” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

¹⁵ See footnote 8 above regarding “كلا.”

¹⁶ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It *also* could mean a particle of exception, i.e.: “except.” See القرطبي ومغني اللبيب.

¹⁷ The word “صبا” is an *infinitive noun* for *intensity*, so “sure” is used for such *intensity*. See إعراب القرآن، محمود صافي.

¹⁸ Ibid, only for “شقا.”

¹⁹ Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* comes the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

²⁰ The word “قضب” translated as “clove” but it could also mean “alfalfa.” Also in اللسان “القضب” is that which is eaten as *freshly lopped sprouts*. In other words, all the aforementioned three could apply.

²¹ The word park needs to be walled to be called “حديقة,” see اللسان.

²² The word “فاكهة” = “fruit” in Arabic is *feminine-gender*. So it and its *qualifier adjective* are *feminized* by the *superscript*^w.

²³ The word “متاع” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*. See the *lexicon* attached to this Translation for elaboration.

²⁴ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word

35. And his mother and his father.	وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
36. And his she-companion/she-consort and his sons.	وَصَلْحَبَتِهِ وَبَنِيهِ ﴿٣٦﴾
37. For every an <i>emre'en</i> ²⁵ (mature/perfect manliness possessor) of them then-day(is) an affair/a matter enriching ²⁶ him.	لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Faces then-day(are) <i>musferaton</i> (illuminators/ resplendent) ^w .	وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughters ^w <i>mustabshe'raton</i> (pleasant-tidings-affirmers ^w).	صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And faces then-day on it ^w (is) <i>ghabaraton</i> ²⁷ (ever-dustiness ^w).	وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Overburdens it ^w (is) <i>qataraton</i> ²⁸ (black-dust ^w).	تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
42. Those, they (are) the ingrates the <i>fajara'te</i> ^{w29} (debauchers/wicked/bad) ^w .	أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

“one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way.

²⁵ See footnote 24 above regarding أ المرء.

²⁶ That is fully engrossing him.

²⁷ The word “غبرة” as in اللتاج, is “تردد الرهج (أي الغبار),” constant or ever appearance of dust.

²⁸ The word “قتر” is black dust. See اللتاج.

²⁹ The word “فجرة” plural for “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See the word: “الراغب” in “فاجر” +